A Shield of the Truth,

OR

The Truth of God cleared from SCANDALS AND REPROACHES Cast upon it

By scandalous and reproachfull tongues, which the Devil in all ages did make use of, whereby he blasphemed the truth of God, striving to present it odious in the eyes and ears of all people, that so he might uphold his own kingdom: but the day hath made him manifest, & the Lord is come, & is coming to make war with him, and bind him, and cast him into the bottomeless pit, and all who bears his Image, and under his dominion is.

Heb. 10. 33. Psal. 102. 8. 1. Cor. 3. 13. Rev. 9. Rev. 12.

Written from the Spirit of the Lord, by one who suffers amongst the little flock of Christ who go under the name of *Quakers*, so called by the stock of *Ishmael*, who is known to the World by the name *James Parnel*.

Gen. 21.

It is written they shall put you out of the Synagogues, yea the time cometh that whosoever killeth you, shall think he doth God service. And those things will they do, because they have not known the Father, nor me, for if they had known him they would not have crucified the Lord of glory, 1 Cor. 2. 8.

Joh. 16. 2.

But fear not little flock, for it is your Fathers good pleasure to give you the kingdome, and the time cometh that all your enemies shall be your footstoole, the promise is to the faithfull & obedient whose kingdome is not of this World, John 18. 36.

Luk 12. 32. Isa. 51. 7. 8.

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~~Thomas~~!

John: Browne sons of

John

To the READER.

DEVONSHIRE HOUSE
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Reader, to thee whosoever thou art, I shall clear my conscience, and to all people to the light of God in all your consciences I speak, which is one in all in the behalf of a devised people with men, yet not with God, who are scattered abroad, in severall Countries, yet one in the Lord, whom the Lord hath chosen out of the generation of the Children of this world out of all sects, forms, and opinions, into the light of life to bear his Image, and so to bear his Crosse, and because they have not the same Image, with the children of this world, but are chosen out from amongst them, their fellowship, their kindred, and acquaintance, and breeding, manners, customs, fashions, words, wayes and worships, for light can have no fellowship with darknesse, and so the Devil who goeth about like a roaring Lion seeking whom he may devour, who is the god of the World, who ruleth in the children of disobedience, hath stirred up all who bear his image, who under his dominion is, to persecute, slander, revile, and reproach all who bears the Image of God, who testifies against him and all who bears his image, so as he hath done in all ages, from the beginning, so it is now, that he may uphold his Image and his kingdome, so the beast is making warre with the lambe, and now is the warre begun, but the lambe shall get the victory, praises, praises to our God for ever; and so for the truths sake, and the good of all tender consciences, I shall clear my conscience, in the clearing of the truth from the scandalls, false accusations and reports, which is cast upon it by the Priest and people who bear the image of the beast, least any who are unsettled, and ungrounded in the truth, should by giving ear to those falsi reports, and scandals and accusations, turne from the light, and so lose their convincement, and get up into hardnesse of heart, and lose their part in the promised land; for there is a company of Priests, in all parts of the Nation where the truth comes, who are the Devils greatest agents, who are dayly plotting and inventing, and seeking every way, to blot the Image of God out of the Nation, by

Jer. 32. 37, 38, 39, 40.
1 Pet. 2. 25.
Rev. 14. 4, 5.
1 Cor. 15. 49.
2 Cor. 6. 14.
1 Pet. 4. 8.
2 Cor. 4. 4.
Ezek. 2. 2.
Rev. 13. 14. 15.
Rev. 19.
2 Pet. 2. 14.

writings, by printings, by petitioning to Rulers and Magistrates, with all the false aspersions and scandals, they can get together to present the truth of God odious to all people, and likewise in their pulpits do the same, as it was in the time of Christ and his Apostles, but we have but one Ruler and Governer to petition to, and to rely upon, from whom we have our Image, even God over all, who knoweth the hearts of all, who is our witnesse, and our justification, then who art thou that condemnest or layes any thing to the charge of Gods Elect, but he hath promised, no weapon formed against him, shall prosper, for his work he will carry on, by his own unlimited power in despite of the beast, and his image.

Math: 16. 21 Chap. 26. Acts 4. Acts 5. Isa. 33. 22. Rom. 8. 31. 32. 10 37. Isa. 54. 18.

And so Reader I charge thee and all people in the presence of the Lord before whom thou must come to judgment, to take heed of speaking evill of that you know not, lest you speak evil of Gods Elect, for it is a fearful thing to enter into the hands of the living God, for if those be cursed that doth not receive the Messengers of Jesus Christ, how much more them that reviles them, and persecutes them, he that hath an ear to hear let him hear, for in as much as thou dost it to one of his, thou dost to him.

Heb. 10. 32. 31. Math. 25. 41. 42. 43.

J. P.

A Shield of Truth,

OR

The Truth of God cleared from Reports and false Accusations, &c.

DEVONSHIRE HOUSE
Friends Reference Library.
12, BISHOPSGATE WITHOUT E.C.

1. CConcerning the name *Quakers*, by which the world scornfully calls us.

As for Quaking and Trembling caused by the unresistable power of the Lord, I owne, which the holy men of God witnessed before us in all ages, *Isaac* the seed of the promise trembled, *Moses* the Servant of God quaked, and trembled, *Jeremias* the Prophet of the Lord, his bones shooke, *Habakkuk*, his belly trembled, and lips quivered, when *Daniel* heard the voice, he fell down and trembled, and *Paul* when he heard the voice, fel down and trembled, and *David* the king was as if his bones were out of joynt, and the rest of the holy men of God quaked and trembled, and so it is no new thing but the same which was from the beginning, which all the holy men of God witnessed, though new to the World, who live in darkness: and for this cause are we scornfullp called *Quakers*, but

Gen. 27. 33.
Heb. 12. 21.
Ier. 23. 9.
Hab. 3. 16.
Dan. 10. 7.
Acts 9. 6.
Psal. 22. 14.
Iob 4. 14.
Ezek. 12. 18.
Prov. 19. 19.
Prov. 3. 33. 34.

but the ſcorners God will judge, and the righteous God
Phil.2. 12. will bleſſe, who work out their Salvation with fear and trembling.

2. We are accuſed, to be the falſe prophets, and falſe teachers, and deceivers, that are foretold of in the Scriptures, to come in the laſt times, but ſaith Jeſus Chriſt, you may know them by their fruits, and ſo we deſire to be judged according to our fruits.

Mat.7. 15,16, 17. 18. Jeſus Chriſt ſaid, beware of falſe prophets, that appear to you in ſheeps cloathing, but inwardly ravening wolves, you ſhall know them by their fruits, do men gather grapes of thornes, or figges of thiſtles, a good tree cannot bring forth evil fruit, nor a corrupt tree bring forth good fruit, pride is a fruit of the corrupt tree, now ſee whether we or your teachers be guilty of this, who go in double cuffes and boot-hoſe tops, with great ſtore of points & ribands, which are of no uſe but for the ſatisfying of the proud mind, & alſo following the new faſhions and inventions of the world, they and their wives and children, decking and adorning themſelves according to their proud mindes, to make the creature ſeem ſomething in its own eyes, and in the eyes
1 Pet. 3. 3. of others, and thoſe are outward ſignes of pride, which lodgeth in their hearts, and they are called of men Maſters, and have the chiefeſt places in the aſſemblies, uppermoſt
Mat.23. 5,6,7 rooms at feaſts, and love greetings in the markets, ſuch Chriſt declared againſt. See whether theſe be outward ſignes of pride, yea or nay, but you will ſay that one may have as proud a heart in plain Apparell; I Anſwer, but where pride is, it will vent forth its ſelfe, either leſſe or more, according to the outward ability of the creature, but it ſhews it ſelfe the moſt in apparell; but the light of God makes manifeſt the heart where lies the root.

Covetouſneſſe is a fruit of the corrupt tree, ſee whether your Teachers be covetous yea or nay, who have ſome fifty, ſome ſixty, ſome an hundred or two hundred pounds in the year, more or leſs, as they can get it, and ſome have mony for ſmoke paſſing up the chimnies, and for piggs, geeſe, eggs and chickens, and many other ſuch like things, which are too tedious to reckon, but your hirelings will

reckon

reckon them, when they come to take them, to ſeek for their gain from their Quarter, and this gaine, they make of the letter which was ſpoken forth freely by the true Prophets & Apoſtles of God, and where there is the greateſt benifices there will they be, ſo are like the falſe prophets which *Ezekiel* declared againſt who ſeek for the fleece and regard not the flock, now ſee whether your teachers be covetous or we, who have left our countries, our lands and livings, and poſſeſſions, and have forſaken all and have not where to lay our heads, but as the Lord provides for us, neither covets any mans ſilver nor gold, gifts, or rewards, for freely we have received, freely we give, for we come not to ſeek yours, but you, God is our witneſſe, and our juſtification, then who art thou that condemneſt?

Iſa. 56 11.

Ezek. 34.

Acts 20.33.

2 Cor. 12. 14.

Drunkeneſſe is a fruit of the corrupt tree, now ſee whether we or your teachers be guilty of this, he that hath an eye to ſee let him ſee.

Envy is a fruit of the corrupt tree, now ſee whether your Teachers be guilty of this, who ſue men at the Law for their own eſtates, and earthly things and trifles, though they be of their own flock, or we who ſue no man at the Law, but are ſued by them, becauſe we cannot maintain them, in their pride and idleneſſe, by the ſweat of our browes, contrary to the Scripture, which ſaith he that will not work, let him not eat, and if they did adminiſter to us ſpiritual things they ſhould reape our carnal; now ſee if theſe be not the ravening wolves in ſheeps cloathing, for ſo long as we put into their mouths they cryed peace, peace, and told us we were Chriſtians when we were heathens, and knew not God, ſo ſewed pillowes under our armeholes; and appeared to us in ſheeps cloathing, but now that we are redeemed into the flock of Chriſt, by Chriſt, our eyes are opened, and now we ſee that we profited nothing by them, but were deceived by them, ſo we cannot put into their mouthes nor maintain them any longer in their deceipts, but teſtifie againſt them, and ſo they ſue us at the Law, and hale us before Magiſtrates, and takes treble damage, and appears ravening wolves, and would deſtroy us and our families, and would live upon our eſtates

Mat. 5. 3.

2 Theſ. 3. 10.

Mich. 3. 5.

Ezek. 13. 18. 19.

by

by compulsion, and an outward law, and some of us they cause to be put in prison, and call us hereticks, deluders, and deceivers, false prophets, and yet could live on our estates, and covet our silver, and gold, and estates, and by law and Justices Warrants straines upon them, and so seeks ours, and
Hos. 6. 9. would destroy us, like the false prophets which *Hosea* declared against, who as a company of robbers wait for a man, so the company of Priests murders in the way by con-
2. Pet. 2. 3. sent, and also the false teacherse which *Peter* foretold of who through covetousnes, with feigned words make merchandize of the people, or we who are made merchandize of, though we take none of their stoln wares, and make merchandize of none, God is our witnes, and so if these be not the false teachers which *Paul* foretold of to come in the last times, covetous, proud, boasters, blasphemers, disobedient, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traytors, heady, high-minded, lovers of pleasures more then lovers of God, having a form of godlines, but denying the power thereof, from such turn away, for of this sort are they that creep into houses, who lead silly women captive, full of sin and corruption, and divers lusts, ever learning, and never come to the knowledge of the truth: now as *Jannes* and *Jambres* withstood *Moses*, so do they withstand the truth, men of corrupt minds, reprobate concerning the faith, 2 *Tim.* 1, 2, 3, 4, 5, 6, 7, 8, 9.

Now see if our Teachers be not lovers of their own
Ezek. 34. selves, who seek for the fleece, and regard not the flock, but feed with the fat, and cloath with the wool, and live by the sweat of others browes, living at ease, devouring the creation, and spending it upon their lusts, they and their wives and children, nourishing their hearts as in a day of slaugh-
Jam. 5. 5. ter, and of changeable minds, according to the government of man, that they may save and shelter themselves under the power and will of man, as the false prophets did, by which they stood and were upheld, and the same that prayed for the King and the Realm, and the same prayes now for the Lord Protector and the State of *England*. Now see

whether

whether these be false prophets, or we, who have forsaken our outward livings, and estates, and countries, and, acquaintance, and comes into strange countries, and light among dogs and wolves, and heathens, as Christ saith, he sends us forth as sheep among wolves, which are of the Priests flock, and suffers our bodies to be stocked and ston'd, reproached, reviled, imprisoned, and shamefully intreated, and loves not our lives unto death, for Christs sake, he is our witness and only Protector, in whose power we stand, and are upheld, contrary to the will of man, and see whether we or your teachers be covetous as it is before proved, and and proud as it is before proved, and see if they be not boasters, who boast that they are the Ministers of Christ, and sent of God, when as they are come but from *Oxford* and *Cambridge*, approved by the will of man, and boasts of gifts, and sells them for money, when the Scripture saith the gift of God is not to be bought with money: and they boast they are the imediate means ordained by God, when as they are ordained by their parents or some other, and their means are mediate, and the Apostles imediate, and the way is but one, saith Christ; he that hath an ear to hear, let him hear: and see if they be not Blasphemers, who say they are the Ministers of Christ, and some of them drunkards, some proud, some covetous, and are evil examples to all that followes them contrary to Christ, or his Apostles who said, walke as you have us for examples, and here they abide not in the Doctrine of Christ, and so hath not God, as in 2 *John* 9. and this is blasphemy, to say they are the mouth of the Lord, and are the mouth of the Devil, teaching lies, and blasphemies, telling the people that are of their flock, they are Christians and of the flock of Christ, when as they are all manner of unrighteous persons, who live without God in the World, and tells them their children are the flock of Christ, when they are sprinkled on the face with a little water, when as they grow up in all manner of ungodlinesse, without the fear of God, or the knowledge of God, and they are heathen that know

Math. 10. 16. 17.

Acts 8 20.

Gal. 1 16. Joh. 14. 6.

Phil. 3. 17. 1. Tim. 22.

Jer 10. 25. Col. 1 18. Ver. 24. not God; and this is blasphemy to say Christ is the head of heathens, for he is the head of his flock, and they tell peopeople that a house of lime and stone is the Church, when as the Church is the body of Christ, and this is blasphemy, now see whether we or your teachers be more like deceivers, liers, and blasphemers, and let every ones life preach him forth, and judge him, and see if they be not lovers of pleasures more then lovers of God, who delight in musick, in bowling, in carding, and diceing, and hawking, and hunting, and all manner of pleasures, and delights, now see whether they or we be like the Apostles, who never used any such thing, but all their delight was in the work of Christ, but they that are of the flesh, mind the things of the flesh, and they that are of the spirit, the things of the spirit: now see if they have not a form of godlinesse, but deny the power and life which the Apostles lived in, therefore from such turne away, and if you find that our lives be contrary to what we professe, from us turne away also, but of this sort are they that creep into houses, and leads silly people captive, now see if they do not creep into steeplehouses, and say thats the place and no where else, and leads silly people captive, laden with sinnes, and divers lusts, ever learning, and never come to the knowledge of the truth, some learns thirty, some fifty, some sixty years, and above, and still full of sin, and as darke, and blinde, and ignorant of the things of God as ever, and they will teach you shall never be made free from sinne, so long as they are upon the earth, and here they set up their rest in the Devils kingdome, and if you do aleage we creep into houses, I answer, the Apostle witnessed the same where he said I have taught you publikely from house to house, and our meetings are publike to any who will come amongst us, sometimes in no house but in the fields or commons as the Apostles witnessed, and we find the Lord amongst us being gathered in his Name according to his promise, now see by their fruits if your teachers be not the deceivers which are foretold of in the Scriptures, who as Jannes and Jam-

Phil. 1 1 8. Rom. 8. 5.

Acts 20. 20.

Acts 16. 13. Math. 18. 20.

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Jambres withstood *Moses*, so do they withstand the truth by all the ways they can, as it is before proved, for *Jannes* and *Jambres* were the Magitians of *Ægypt*, that imitated *Moses*, so those Universitie men by their Magick Arts inventions and imaginations, and studying old Authors hath gotten the forme of the Prophets, Christ and his Apostles words, to trade with; but denies the life and power, and so are tutors to Christ who are men of corrupt mindes and reprobates concerning the faith, but they shall proceed no further for their folly shall be made manifest to all men, now he that desires to see may see, and let all who are wise hearted judge. Exo. 7 11, 12

But if you do alege they have been long and have reigned long, and we are now come up, and it is a new way, and we come to breed divisions and discentions?

I answer, the more is their shame, and by that the more they are seen to be those that run, and the Lord never sent them, therefore they profit not the people at all, who have reigned so long, and wrought no better reformation in the land, but it flowes as much in iniquity, and all manner of ungodlinesse as ever, and the people that are taught by them as ignorant and as dark to the things of God as ever, and here they would keep them by an outward power, but the day hath made them manifest, and the Scripture fulfilled, which the Apostle spoke of, who said it was the last times then, and since they have continued, you may know them by their fruits, the profess Christ in words, but in life deny him, and the mistery of iniquity hath reigned a long time, and there hath been a time of cruel darknesse, and all the World hath wandered after, and worshipped the beast and his Image, and he hath reigned, and by him the false prophet hath reigned, which hath deceived the Nations, but now light is risen out of darknesse and shines forth now in these latter dayes, in the sons and daughters of men, according to the promise of God, whereby the wiles of Sathan are made manifest to the glory of God, and now is the seperation, the sheep from the goats, the wheat from Jer. 23. 3. 1. Cor. 3. 1. Joh. 2 2. Titus. 1. 16. Rev. 13. 3. 4 Ver. 12. Rev. 16. 20. Joel 2. 28. 29.

the tares, and Christ is come to set at varience father against son, and son against father, and wife against the man, and
Math. 10. 35. the man against the wife, and to turn the world upside down, and this is the cause why the world rages, and this
Acts 17. 6. is the condemnation of the world, light is come into the
Joh. 3. 19. world, and they love darkneſſe rather then light, becauſe their deeds are evil, and ſo to thoſe who are in darkneſſe it is new, but we witneſſe it is no new way, but the ſame which was, is, and is to be for ever, and the ſame ſins follow, but the adulterous generation cannot ſee it, but they that believe ſhall ſee and be healed, and though the beaſt and falſe prophet, and thoſe that bear the marka of the beaſt, doth now make war with the lambe, and the Saints for to uphold their kingdome: yet the Lambe, the King of the Saints ſhall overcome, and to him the nations ſhall bow, and the beaſt, and falſe prophet and all that bear the mark
Phil. 2. 10. of the beaſt, into the lake prepared of old for them ſhall
Rev. 19. 20. go, and for this end are we come out of our countries, and
Iſa. 30. 33. outward habitations and poſſeſſions to preach to every conſcience, the eternal truth as it is in Jeſus the everlaſting Goſpel, as we have received it freely, freely we give, and as we preach the Goſpel we live of the Goſpel, and this is our end and no other end, God is our witneſſe.

We are accuſed to deny [illegible]ripture, which is falſe, for we witneſſe the life thereof and by the ſame do we witneſs the Scriptures to be truth and ſerviceable in its place, and was written for our admonition upon whom the ends of
1. Cor. 10. 11. the world is come and to us it is given to know, but to the
Luk. 8. 10. world in parrables, and he that would go about to unfold the parrables to the dark mindes, by the ſerpentine wit and imagination, he muſt be kept out of the Scripture, and he who takes the Scriptures and makes a trade of them, profeſſing to interpret them, and ſo gets a living by them which was ſpoken forth freely he is a deceiver and muſt be ſhut out of the Scripture, and who reads or takes the Scripture, to talk or diſcourſe of and is ignorant of the life muſt be kept out of the Scripture for all thoſe runs in with

their

their ſerpentine wit and imaginations, wreſting them for their own ends, adding and diminiſhing to their own deſtruction, and ſo muſt be ſhut out of the Scripture, for hence ariſes all theſe ſects and opinions in the world, running into the Scripture, with their wit, imaginations, and darke minds, one imagining one way, and another another way, and one of this opinion, and another of that opinion, but opinions is no aſſurance, but are fallible, and every one out of the way becauſe they want the life which is the miſtery, and this is the difference between all ſects and opinions and the infallible truth, and ſo they come not in by the door, but are climeing up another way, and ſo are ſhut out of the kingdome, but the ſame which gave them forth the ſame can open them, and to it they are no miſtery nor parable, nor needs any meaning, for they are of no private interpretation, nor came not in the old time by the will of man, but holy men of God ſpake as they were moved by the Holy Ghoſt, neither can the will of men open them, but the ſame which ſpake them forth, the ſame can open them, and ſpeak them forth freely, ſo let him that hath a dream tell a dream, and he that hath my word, let him ſpeak my word faithfully, what is the chaffe to the wheat, ſaith the Lord, ſo he that hath the letter, let him ſpeak the letter, and he that hath the life, let him ſpeak the life, what is the husk to kernel, and what ſhould ſwine do with pearls, whoſe life is in husks, and there they feed, he that can receive let him, the ſame which gave it forth, the ſame can open it: and he who ſaith the letter is the word is a deceiver and erres, not knowing the Scripture, for the Scripture ſaith, that in the beginning was the word, and the word was God, and the word of the Lord came to the Prophets, and they ſpake from the word of the Lord, & the word became fleſh and dwelt amongſt the Apoſtles, and they ſaw the glory thereof as the glory of the only begotten ſonne of the father full of grace and truth, and the word is quick and powerfull, ſharper then a two-edged ſword, & the word is immortal, & this the Apoſtles in

Ioh. 10. 1.

2. Pet. 1. 20, 21.

Jer. 23. 28.

Ioh. 1. 1.
Jer. 2. 1.
Jer. 1. 4. 8.
Ezek. 1. 3.
Ioh. 1. 14.
Rev. 19. 13.
Heb. 4. 12. 13.

in whom the word dwelt bare witneſſe of, and hath left it upon record, and we witneſs the ſame, the word is, the ſame which was is, and is to be for ever, and who putteth the letter, for the word is blind, and putteth the ſhadow for the ſubſtance, and muſt be ſhut out of the Scripture, and he who ſaith the letter is the light is in darkneſs, and erres, not knowing the Scripture, which declareth of the light which *John* came to bear witneſs of, who was not the light, but teſtified of the light, which was the true light, which in-
Ioh. 1. 6. 7. 8. lighteneth every one that cometh into the world, he was in
9. 10. 11. 13. the world, and the world was made by him, and the world knew him not, nor knowes him not, and he came unto his own, and his own received him not, but as many as received him, to them he gives power to become the ſons of God, and this we witneſs, and by the ſame light do we diſcerne and teſtifie againſt him to be in darkneſs, and blindneſs, and
Ioh. 5. 39. 40 is a deceiver, who putteth the letter for the light, and ſo drawes peoples minds off from the light within them to the light without them, ſeeking the living amongſt the dead, thinking to find life in the letter without them, as the Phariſees did, and will not come unto Chriſt that they might
Luke. 1. 73. 19. 15. have life, and ſo muſt be ſhut out of the Scripture, as the
Ioh. 16. 13. Phariſees were, and he alſo ſaith, the letter is the rule and
Rom. 8. 14. guide of the people of God, is without, feeding upon the husk, and is ignorant of the true light which was before the letter was, which all the children of God were and are guided by, and ſpoke and ſpeaks the letter from which was before the letter was, and with this the letter witneſſeth, and who is guided by this cannot walk contrary to the let-
Ioh. 7. 15. ter nor deny it, but they know how to uſe it in its place, and ſee in what condition it was ſpoken, and it witneſſeth with them both in words and actions, and they that have this, have and need the myſtery within, though they cannot read
Math. 11. 25. the letter without, nor ever learned, as it was it was with
Math. 13. 11. Chriſt; which confounded the Scribes and Phariſees, and they who are never ſo learned without, and can read and underſtand all tongues and languages without, and doth

not

not read the Scripture vvithin, only feed upon the husk, and are ignorant of the life vvhich is the myſtery vvhich is hid from the vviſe and prudent, and revealed unto the ignorant, as it vvas from the Scribes and Phariſees, and high Prieſts, and vvas revealed to thoſe vvhom they counted ignorant, and curſed, and knevv not the Lavv, and they vvho take the letter to be their rule, cannot vvalk according to it, becauſe they are ignorant of the light, vvhich opens and leads into the life vvhich they vvho ſpake them forth lived in, but drunkards, and ſvvearers, and proud and vvantonneſs, and covetous luſtfull envious ones, and all manner of unrighteous perſons vvill take the letter to talk of, and ſay it is their rule and guide, but are out of the life thereof, and ſo by it are condemned, and thoſe are the ſvvine that are feeding upon the husk vvithout, and have gotten the form, but are out of the life and povver, and put the ſhadovv for the ſubſtance, and ſo lives in darkneſs, and knovves not vvhither he goeth, but they that read vvith the ſingle eye may underſtand, for the Scripture is vvithin, and vvas read vvithin before it vvas read vvithout. Novv ſilence all the ſtudy and vviſdome of man.

Ioh. 7. 48. 49.

Luk. 15. 15. 16.

We are accuſed to deny the Baptiſm.

The Baptiſm vve ovvn vvhich is the Baptiſm of Chriſt, vvith the Holy Ghoſt and vvith fire, but vve deny all other for there is but one Lord, one Faith, one Baptiſm, one God, and Father of all, and they vvho vvould have one Baptiſm outvvard, and another invvard, vvould have tvvo Baptiſms, vvhen the Scripture ſaith the Baptiſm is but one, and vvhoſoever hath the Baptiſm outvvard, are the ſame they vvere before, but the Baptiſm of Chriſt makes a new creature, and this I witneſs, for I received water upon my face, as my parents told me, which they called Baptiſm, but I grew up an heathen, as all other children do, and no new creature, though my parents were counted believers amongſt the world and their Prieſts, but now I witneſs the Baptiſm of Chriſt by one ſpirit into one body, and now I witneſs a new

Math. 3. 11.
Eph. 4. 56.

Rom. 6. 3.

1. Cor. 12. 13.
2. Cor. 5. 17.

new creature, old things are past away and all things become new: and now I see the other to be formall imitation, and the invention of man, and so a meer delusion, and all are heathens and no Christians, who cannot witness this baptisme, who can witnesse this denies all other, for the Scripture saith, the baptisme is but one, and who can witnesse this are belivers, but who cannot witnesse this, are no believers, and so it is, that water or no water, availeth nothing, but a new creature, for all by nature are the children of wrath, and except they be born again they cannot enter; and as for the baptisme of water which the Apostles used, it being a command of Christ for its time, the power went along with it, and the Disciples received the Holy Ghost, when they were baptised, but none can witnesse this, who sets their selves of acting or imitating the Apostles, and so takes it up by imitation, and their ground is the letter, and are not guided to it by the same spirit which guided the Apostles, and so they are the same after water as before, and so now water or no water availeth any thing, but a new creature, for water was but for its time, though many in darkneſſe have now gotten the forme, and are groping in it for life, but wants the life and power, and so from such turne away.

Math. 25. 4.

Eph. 2. 3.
Ioh. 3. 3.

Acts 16. 5. 6

Acts 10. 44.

We are accused to deny the Supper of the Lord,

The Supper of the Lord we own, which is the body and blood of Christ, which the Saints feed upon, and this is eternal food and life, and here they all feed upon one, and are of one heart and minde, and here is pure and eternal union and conjunction, and this is not carnal but spiritual, for Saints are spiritual, and their communion is spiritual, and eternal, and this we witnesse, who are of one heart and one minde, who are in the new Covenant, and herein we discerne the Lords body, and here all drunkards are shut out, and all liers, adulterers, proud, covetous, lustfull, and envious ones, and all backbiters, revilers, extortioners, and all deceitfull and unrighteous persons are shut out of the

Ioh. 6. 54. 55. 56. 57.
Acts 4. 32.
1. Cor. 10. 16. 17. 21. 22.
2. Cor. 13. 14.
Eph. 4. 3.

1. Cor. 6. 9. 10.

new

new Covenant, and are without feeding upon the husk and ſhadow, which is carnall, for the bread which the world breaks is carnall and naturall, and only feeds the outward carnall body, and goeth into the belly, and ſo paſſeth out into the dunghill, and ſo likewiſe the cup which they drink, and ſo the communion and fellowſhip of the world paſſeth away, but this is no nouriſhment to the ſoul, but ſtill the ſoul lies in death, and here is no communion, but naturall, outward and carnall, of ſeverall minds and hearts, full of filthineſſe and uncleanneſſe, which is the table of Devils, eating and drinking their own damnation, not diſcerning the Lords body, which is ſpirituall, which the natural man diſcerns not: And here ſtands the worlds communion and fellowſhip, which is carnall; and croſſe but their carnall wills, and it is turned into envy, and for earthly trifles they will go to Law, and cozen and cheat, and defraud one another for earthly trifles, and like people like Prieſt; but if they lie in wait for revenge of one another, then they will not take their Sacrament, as they call it: And here the Devill hath as great hold, for he that envies is a murderer; and here is the difference betwixt the worlds communion, and the Saints communion, life and death; for to be carnally minded is death, but to be ſpiritually minded is life: and here they are without feeding upon the husk & ſhadow without, and would deſtroy the life and ſubſtance, where it appears, both Prieſt, people and Rulers, and ſo have a form of godlineſs, and denies the life and power, from ſuch turn away; for it is a mere deluſion to take the ſhadow for the ſubſtance.

1. Cor. 10. 21.
1. Cor. 11. 29.
1. Cor. 2. 14.
1. Joh. 3. 15.
Rom. 8. 6.
2. Tim. 3. 5.

We are accuſed to deny all prayer.

The prayers of the wicked we deny, and God denies, for it is abominable, for *Cain* the wicked one, who was out of the commands of God, who was the firſt birth, hee offered up a ſacrifice of the earth, but GOD had no reſpect to it, but *Abel* the ſecond birth, who was the righteous, his ſacrifice

Pro. 15. 8.
Gen. 4. 34. 5.

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Pro. 15. 8.
Gen. 4. 34. 5.

1 Pet. 3. 12. Iam. 5. 16 Pro. 15. 8. 29 God had respect to, so the prayers of the faithfull and righteous, God doth accept, and they availe, and what comes from his own, which is the second birth, his own pure, and comes from it is pure, and God who is pure, doth receive that which is pure, but hee receives nothing which is polluted or uncleane, for he is of purer eyes then to behold iniquity; for his sacrifice must be without spot or blemish, and that which comes from an uncleane heart is spotted and defiled, and uncleane, for nothing that is pure can come forth of an unclean vessell; but who can witnesse the second birth, and that the seed of the woman hath bruised the serpents head, which is the first promise, and faith which purifieth the heart, then that which comes out is pure, proceeding from a pure single heart, and this prayer God receives, and he hath respect to it, and this we owne and witnesse, and this comes from the second birth, which is pure, for the first birth is unclean and out of the command of God in the fall, in the wrath, in the peevishnesse, and perversnesse, and frowardnesse, *Cain* like, and the seed of the serpent is first in every one, and rules head, but the promise is the *seed of the woman shall bruise the serpents head*, so you who are not come to this are still in the fall, and are not come to the first promise; so all your self-acting, and imitating, thinking to merit with your prayers and praises, singings, and duties, and worships, and traditions, which are all in vaine, and you are sacrificing to an unknown God, a sacrifice of the earth, from the first nature, which God hath no respect to, and the flaming sword is set against that, to keep from the tree of life, for both drunkards, and swearers, liers, proud, covetous, and all manner of unrighteous persons are offering up sacrifices, and are in their formall worships and duties, thinking that is sufficient to pacifie for their sins, and yet doth not repent, but saith the Lord, bring no more vain oblations, a-

Exo. 40. 12. 13 Luk. 1. 3. Haba. 1. 13. Math. 12. 34 Job 14. 4. Gen. 3. 15. 2. Sam. 2. 22

Math. 23. 14.

Ioh. 4. 2. 2

1. Sam. 15. 22. Isa. 1. 13. 14 15. 16. 17.

way.

way with your new Moons and Sabbaths, they are abomination, and my ſoule loaths them, when you ſpread forth your hands I will hide mine eyes from you, yea when you make many prayers, I will not harken, your hands are full of blood, waſh you, make you clean, put away the evil of your doings from before mine eyes, ceaſe to evil, learn to do well, ſo it is the heart that the Lord requireth, and where your treaſure is, there will your heart be alſo, and ſaith the Apoſtle, we know not how to pray as we ought, but as the ſpirit maketh interceſſion with ſighs and groans, and this is more acceptable to God from an honeſt ſingle heart, then the long prayer of the Phariſees.

Pro. 23. 26. Jer. 29. 12. 13 Math. 6. 21. Rom. 8. 26.

We are accuſed to be deſtructive to the Miniſtry.

The true Miniſtry of Chriſt we own and witneſſe, and the Miniſters and Meſſengers of Chriſt, we own and witneſs, but thoſe who have gotten the letter and forme to trade with which was ſpoken forth freely and denies the life and power, thoſe we deny, their Miniſtry, and all thoſe who go to get humane learning, and are certain years as it were ſerving a prentiſhip pretending to ſtudy Divinity, and when their time is expired, they go amongſt ignorant blind people, and gets a certain place, and a certain wage, and ſo ſells that which they have ſtudied and gotten into the brain, and thoſe which receives it, gets it into the brain, and ſo they live upon duſt, which is the ſerpents meat, feeding upon the tree of knowledge both Preiſt and people, death feeding death, and with the notion begets into the notion, and feeding the carnal minde with the carnal letter, and this is the cauſe why drunkards, ſwearers, liers, proud, covetous, envious, wrathfull and contentious ones, and all unrighteous perſons hath gotten the letter to talke of, or diſcourſe of, though in the Alehouſe or tipling houſe, but this Miniſtry works no

Mich. 3. 11

reformation, onely hath the forme, and leads into the forme, and denies the life and power which is neither to be bought nor sold for money, so from such we turn away who come by the will of man, and approved by the will of man, and are upheld by the will of man, and not by the Will of God, and their call and ministry wee deny, which is mediate, and formal imitation and the invention of man, and so a meer delusion, and this is the cause why the law so overflowes with iniquity, and all manner of ungodlinesse and no better reformation wrought amongst them, their ministry is so dark, and dead and cold, and yet the land full of teachers, and yet the people lost for want of teaching, and so they spend their monies for that which is not bread, and their labour for that which profiteth not.

Jer. 23. 29. 30. 31. 32.

Isa. 55. 2.

But who can witnesse an immediate call by God, from their outward callings and countries, lands, livings and possessions, into several countreys, to preach the free Gospel as they have received it, by the immediate inspiration of the spirit, and speaks it, and speaks it forth as they are moved by the Holy Ghost, and as the spirit gives them utterance, freely as they have received it freely, by which ministry many are convinced, & as they abide in it are converted, as many in the Nation can witnesse to the honour and glory of God, who are now new creatures, and this call we own and witnesse, and this ministry we own and witnesse, which is immediate, and stands in the Will of God, and such covets no mans silver nor gold, neither could be hired to a certain place, but travels from place to place, and hath no certain dwelling place, and such are the true Ministers of Jesus Christ, who makes the Gospel free and without charge, and this we own and witnesse, and for the testimony of this true ministry some of us are imprisoned, some stoned, some stocked, whipped and shamefully entreated, as vagabonds and deluders, and

Mark 16. 25. Amos 3. 7. 8. Amos 7. 14. 15 Gal. 1. 11, 12. 1. Cor. 1. 17, 18. 19, &c. Cap. 2. 2. Pet. 1. 21. Acts 2. 4 &c.

Acts 20. 33. 1. Thes 2. 6. as in Acts. 1. Cor. 4 11. 2. Cor. 7. 18.

wande-

wanderers, and raiſers of ſedition, and peſtilent fellowes, and eſteemed not worthy to live in the Nation, both by Prieſt and people, and rulers who are out of the commands of God, and are vagabonds and fugitives from God, who go in the way of *Cain* to envy and murder the innocent, and becauſe we declare against all who comes not in by the door, but ſeeks to clime up another way by their ſtudy inventions, and ſerpentine wiſdome and knowledge, and ſo are theivs and robbers, and thoſe are they which are now ſo ſet up and extold in *England*, with great augmentations, and benifices, by the arme and will of fleſh, now heads of *England*, and ſuch Miniſters, and their miniſtry we deny, for the hand of the Lord is againſt them, but this which we own is no new call, nor no new miniſtry, but the ſame which was with the Prophets & Apoſtles and all who God ſent witneſſed, and here is the difference of the Miniſters of the world and the miniſters of Chriſt the one comes by the will of man, the other by the will of God, and the one is upheld by the will of man, the other by the will of God contrary to the will of man, and the one of the letter, and the other of the ſpirit, and the one hath the forme and ſhadovv, and the other the life and ſubſtance, and the effects and fruits of their miniſtry makes them manifeſt, but from ſuch turn avvay, vvho have the forme, but not the life and power, for they are meere deceivers, and witches, bewitch people from the truth, holding forth the ſhadow inſtead of ſubſtance, and what is the ſhadow to the ſubſtance, or what is the chaffe to the wheat, he that hath an ear to hear, let him hear and underſtand.

Acts 24. 5. 6. Acts 22. 22. Witneſs the town of *Cambrige* the well head,

Ioh. 10. 1

2. Tim. 3. 5.

We

We are accuſed to deny all Magiſtracy and government.

1. Ioh. 3. 4. I anſwer, this is falſe, for we own it in the place, for whilſt there is tranſgreſſion, there muſt be a law, and while the Devil hath power over man, there will be tranſgreſſion, ſo the law was added, becauſe of tranſgreſſion, and the Devil was the cauſe of it, ſo there muſt be a law without to keep
Gal. 3. 19. thoſe who are without the fear of God in ſubjection, elſe they would deſtroy one another, and *Cain* would deſtroy *Abel*, for this is the Devils worke, and ſo for
1. Pet. 2, 14. this end was the Law given forth to curbe evil doers, and to preſerve and encourage them that do well, and it was according to that in the conſcience, juſt, holy, and good, according to the Will of God, and ſerviceable in its place, and true government, according to the Law of God, is ſerviceable in its place,
Rom. 7. 12. and all Magiſtrates who fear God, and hate coveteouſneſſe, and are guided by the light of God in the conſcience, and executes the law in its place, without partiality and reſpect of perſons, and ſuch are ſerviceable in their place, and this we owne, and honour and are ſubject to for conſcience ſake, but the
Rom. 4. 15. righteous are from under the outward law, for they
Rom. 8. 1. are a law unto themſelves, neither is there need of a-
Gal. 5. 23. ny law amongſt them who walk not after the fleſh,
Rom. 8. 8. but after the ſpirit, for againſt ſuch there is no law,
2. Sam. 23. 3. but he that walks after the fleſh cannot pleaſe God,
Pro. 28. 15. 16. neither know how to rule, nor govern, who cannot
Pro. 25. 28. witneſſe his own will, ſubjected by the Law of God
Pro. 29. 12. in the heart, but is guided by his own Will, and ſtands
Iſes. 14. 15. in his own will, and ſuch winks at deceit, and rules
Iam. 2. 9. with partiality and reſpect of perſons, and ſo tranſgreſſeth the Law of God, which reſpects no mans perſon, and alſo gives forth lawes in his own wills, which takes hold of the righteous, perſecutes the righteous,

and

and countenances and encourages the heathen, who know not God, so *Cain* slayes *Abel* within them, and they suffer *Cain* to slay *Abel* without them, and the wicked and ungodly hath more liberty in the Nation then the righteous, and so the land abounds with iniquity, oppression and trechery, because such corrupt Magistrates wink at deceits for carnal ends, and upholds iniquity, and oppression, and treads truth under foot, and this is the cause why the lands so abounds with all manner of ungodlinesse, and deceit, falsehood, tyranny, oppression, and persecution, and yet full of Magistrates, and officers, and corrupt Magistrates, puts corrupt Magistrates in office, and so they bear with, and winks at one another, and feeds and nourishes up deceit amongst them unlesse they crosse one anothers will, and then they are as much in deceit on the other side, seeking and perverting the law for revenge, and such as these upholds these corrupt Ministers, and false prophets which the Nation swarms of, and they can have a law to maintain their deceit, and uphold them in oppression, and so the beast upholds the false prophet, and they combine together against the simple; and so the law is made a staulking horse to deceive the simple, and they will pervert and wrest the law out of its place, and act contrary to their own law against the righteous, and such Magistrates, and such government, we honour, but denies, and testifies against it, as the Prophets of God alwayes did, for by such Magistrates and government did the righteous ever suffer, and for the same testimony of a pure conscience, I have and do suffer, by such corrupt Magistrates, and hundreds more in the nation who are redeemed out of trangression who walk not after the flesh but after the spirit, and *Haman* who stood in his corrupt will would have destroyed *Mordecai*, because he crossed his will, and could not bow to him, and also *Pharaoh* and *Nebucadnezar*, and *Herod* who beheaded *John* who stood

Hos. 4 18.

Est. 3.
Dan. 1. 3.
Isai. 23.
Isa. 5. 27. 20.
Psal. 82. 2. 3.

Zeph. 3. 3.
Hos. 4. 18.

in

Mar.6.17,&c. in their own wills, but the hands of the Lord they did
Est. 3. 8. not escape, and so corrupt Magistrates say we deny all magistracy and government, as *Haman* did, but Christ comes to fulfill and end all outward lawes and government of man, and he himselfe reigned, for as truth and righteousnesse growes the law is fulfilled and passeth away, and the lion and the lambe lye down together, and this is the cause why corrupt Magistrates beat down the truth as much as they can, and so to uphold themselves, but God will deliver his own, and *Pharaoh* will he plague and confound, but such Magistrates as are guided by the light of God in the conscience, and rules and governs by it, without partiality, or respect of persons, in singlenesse of heart, discharging their
Rom. 13. 3, 4. consciences before the Lord, and executing the Law in its place, and such Magistrates, and such government we own and honour in our hearts, for such are a terrour to evil doers, and for the praise and encouragement of those that do well, and such bears not the sword in vain, but stands in the Will of God, which is a crosse to their own wills and rules, for God and not for themselves, and this government is of God, and not of man, nor after the will of man, neither takes hold of any tender conscience, nor oppresses it, but stands in the place where it is set; and some such Magistrates there hath been in the Northern parts of this Nation, who witnesse the Law of God set up in their hearts, and feared God and hated covetousnesse, and testified against those who did not; and so corrupt Magistrates sought to put them out, so let all who are single hearted judge who are destructive to true Magistracy and government.

We

We are accuſed to be deſtructive to all Superiority and Honour, Breeding and Manners, becauſe we cannot put off our hats, nor follow the faſhions of the world, nor reſpect any perſons, but ſpeakes the plain word *thou* to any one, Rich or Poor.

In the beginning when God made Man. he made him to be Lord over all creatures, but not Man to be Lord over Man: Yet he was to be ſervant to God, and when he had diſobeyed the command of God, God ſpoke to *Adam*, and *Adam* ſpoke to him, and God thoued *Adam*, and *Adam* thoued him, and here was the plain language betwixt God and *Adam*. And when God appeared to *Moſes* in the Buſh, God thoued *Moſes*, and *Moſes* thoued him; and this was the plain language which ever paſſed betwixt God and his people in all Ages; and thou that diſdaines to be *thoued*, would exalt thy ſelf above God, who thou's God in thy formal prayers, and ſcorns to take it thy ſelfe; therefore thou muſt come down as *Lucifer* did; but it is *Lucifer* in thee that is exalted, who muſt not be honoured, but muſt be caſt down into the pit, and it is he who is head in man who would be honoured, and would be ſuperiour, and would be above God, and calls this Manners and Breeding to bow to him, and honour him, and he hath invented wayes whereby he is honoured and exalted and worſhipped, and he calls this Manners and Breeding, and who can honour him the moſt, and exalt him the higheſt, thoſe he ſaith is the beſt bred, and of the beſt breeding, and thoſe he calls Noblemen and Gentlemen, and the other he calls Yeomen and Common people, & Inferiours, though they all honour him, but they obſerve it not ſo much as the other; but their minds is more ſet upon the earth, and earthly things, to get wealth and riches, and thoſe he calls provident carefull people; but he that ſeeks preferment in the world, and would be exalted and ſet up, ſeeks to get this breeding in as excellent manner as he can, that ſo he may get in favour with *Lucifer*, that ſits in the Courts and high Palaces; and ſo long as he pleaſes *Lucifer* he will ſet him up, but both he and *Lucifer* muſt be caſt downe into the pit together; and here is the ground of the worlds Superiority, Nobility, Gentility, Honour, Breeding, and Manners,

Gen. 1.26, 27,28.

Gen. 3.9,10, 11,12.

Ex. 4.10,11, 12,13.

Acts 9.5,6.

2 *Theſ.* 2.4.

Obad. 3.4.

ners; and here they Lord over one another by their corrupt wills, and here is the ground of all Tyranny and Oppreſſion,
*Jam.*4.1,2,3. Rackings and Taxings, and Wars and Impriſonments, and Envy and Murder, and the Perſecutions of the Righteous, all ariſes from proud *Lucifer*, the Luſt in man, who would be honoured; and all this is in the Fall and under the Curſe; but
*Eaſt.*3.5, to 9 ver. *Mordechai* could not bow to him in *Hamon*, and therefore he ſought to deſtroy him, and informed the King againſt him, and all the Jews in the Nation, and ſaid they were a ſcattered people, and their Laws were diverſe from all people, neither did they obſerve the Law of the King: then he ſet up a pair of Gallows for *Mordechai*, but *Hamon* was hanged on his own
*Eaſt.*6.1,2. Gallows, and was caſt down to nothing, and *Mordechai* is exalted in his ſtead: So there is a time that *Mordechai* deſpiſed and *Hamon* exalted; and there is a time that *Hamon* is caſt down, and *Mordechai* exalted; and there is a time that *Eſau*
Gen. 25.23. reigns over *Jacob*, and there is a time that the elder ſerves the
*Ex.*11.9. younger; and there is a time that *Pharoah* rules and oppreſſes
*Ex.*14.27, the *Iſraelites*, but there is a time of *Iſraels* deliverance, and
28,29,30, *Pharoah* drowned in the ſea: So there is a time that *Anti-*
31. *chriſt* ſits in the Temple of God, as God, and ſaith he is God,
*2 Theſ.*2.4. and *Chriſt* lyeth low in the Manger; but there is a time that
*Rev.*19. he muſt be caſt down into the pit, and *Chriſt* alone exalted. He that can receive it, let him; but in all Ages the children of
*Dan.*3. God could not bow to *Lucifer*, nor his Image; and this was the cauſe why *Shadrach*, *Meſech*, and *Abednego* was caſt into the fiery Furnace; and this was the cauſe why *Daniel* was caſt
*Dan.*16. into the Lyons den; but by the hand of his God, whom he alone worſhiped and honoured, he was delivered and exalted, and his Adverſaries caſt down in his place: And this was the cauſe why the Prophets were alwaies perſecuted and impriſoned, and the Apoſtles, who came to turn the world upſide
Acts 7.6. down; and this is the cauſe now why the Miniſters and Meſſengers of *Jeſus Chriſt* are impriſoned, ſtoned, ſtocked, whipped, and ſhamefully intreated, whom the Lord is pleaſed immediately to call from their outward callings, and countries, and
2 Cor. 5.16, 17. ſends them abroad into ſeveral Countries to preach his Name, no more after the Fleſh, but after the Spirit; and who knows

him,

him, muſt know him no more after the Fleſh, but after the Spirit; and thoſe comes to turn the world upſide down, being crucified to the world, and the world to them; and theſe cannot honour *Lucifer*, nor bow to *Lucifer*, nor worſhip his Image, though there was a time when they did but that which was done in *Egypt*, when they knew not God, but now *Lucifer* and his Image is caſt down, and *Chriſt* alone exalted, and the pure and perfect Law is witneſſed, which reſpects no mans perſon, but God alone honoured and exalted, and this we witneſſe; for amongſt us there are no Superiours after the Fleſh, but *Chriſt* is the head, and amongſt thoſe who was redeemed out of the world, there were no Superiours but onely *Chriſt* the Head, and all the reſt fellow ſervants; and he that would be the greateſt ſhould be the leaſt, and he that reſpects perſons commits ſin, and the Angel would not ſuffer *John* to bow to him, but ſaid he was his fellow ſervant, and this we witneſſe, who are redeemed out of the kingdome of the Devil, from amongſt the children of this world into the kingdome of the Son, who are crucified to the world, and the world to us, by the ſpiritual Croſſe of *Chriſt*, in which we joy and glory, amongſt whom there is no partiallity, nor reſpect of perſons, but all in union in one, though ten thouſand; and here God alone is King, and he alone is honoured, exalted, and worſhiped, no more after the Fleſh, but after the Spirit; for we have no other God in whom our hearts delight; & here proud *Lucifer* and his Image is caſt out, and here all his honour is thrown down, and his breeding, and manners, and faſhions, and cuſtomes, and words, and wayes, and worſhips, which are after the Fleſh, and not after the Spirit, whereby he ſets up himſelf, and cauſeth his Image to be worſhipped; and this is the cauſe why he rages in his kingdome, whereſoever we come, and ſaith we are deſtructive to all Superiority and Magiſtracy, and Miniſtry, and Honour, Breeding, and Manners, and turnes the world upſide down; for he knows where *Chriſt* comes he comes to take his kingdome from him, and caſt him down into the pit, and there he muſt be tormented quick, and all who bears his image or his mark; and theſe are ſome of his marks, which he calls Nobility, Gentility, honour, breeding, manners, and civility.

Gal. 6.14.

Col. 1.18.

Mat. 20.25, 26, 27.

Prov. 28. 21.

Jam. 2.9.

Rev. 19.10. chap. 22.8, 9.

Col. 1.13.

Gal. 6.14.

1 *Cor.* 12.12, 13.

Acts 4.32.

Rom. 6.4, 5.

Rev. 19.

But true Nobility we own, the ſeed of God is noble whereſoever it is born up, and who can witneſſe to the head of the Serpent bruiſed, and the ſeed of God born up to reign and rule, there is true Nobility, there is true Gentility, no more after the Fleſh but after the Spirit; and this is to be honoured, for honour is due to this both in Magiſtrate or Miniſter, Fiſherman or Ploughman, Heardſman or Shepheard, whereſoever it rules, without reſpect of perſon, and here fear to whom fear, honour to whom honour, and this is no more after the Fleſh but after the Spirit; and here all the true Prophets of God were Noblemen and Gentlemen, ſprung of the noble ſeed, though of the Nobles and Great ones of the earth, they were diſdained and reproached, becauſe according to the world they were of low degree, ſome of them Ploughmen, ſome Heardſmen, ſome Sheepheards, and therefore they perſecuted them, and deſtroyed them, yet they were gentle, and bore all. *Chriſt* was noble, ſprung of the noble ſeed, though of the Great ones, and Nobles of the earth he was diſdained, reproached and ſcorned to be the King of the *Jews*, becauſe according to the world he was of low degree, and ſuppoſed to be a Carpenters ſonne; ſo they ſpit upon him, and diſdained him, and crucified him; yet he was gentle and bore all. The Apoſtles were noble, ſprung of the noble ſeed, though of the Nobles and Great ones of the world they were deſpiſed, and diſdained, and reproached, becauſe according to the world they were of low degree, ſome of them Fiſhermen and the like, and came to turn the world upſide down, ſo they were diſperſed, perſecuted and killed, yet they were gentle and bore all: But thoſe were all noble, ſprung of the noble ſeed, and ſo is all now who are of the ſame ſeed; and thoſe were all gentle, ſprung of the gentle ſeed, and thoſe have the nature, but not the name, and to thoſe belong the true honour, not after the Fleſh but after the Spirit; for they denied the honour of the world, and therefore *Chriſt* ſaid, *I receive not honour from men*; and ſaid to his Apoſtles, *Be ye not called Maſters, neither call any Maſter upon earth; and though the Princes of this world exerciſe dominion one over another, yet it ſhall not be ſo amongſt you, but he that would be the greateſt amongſt you,*

Rom. 13.7.

1 King. 19. 19. *Amos* 7.14, 15. *Deut.* 32. 3. *Deut.* 37.5. *Heb.* 11.36, 37,38. *Mat.* 27.9, 10. *Mat.* 13.55, 56,57. *Mat.* 26.27, 28,29,30, 31. *1 Pet.* 2.21, 22,23. *1 Cor.* 4. 12, 13. *Acts* 7.c. *Acts* 12. *Joh.* 5.41. *Mat.* 23. 8, 9,10,11. *Mat.* 20.25, 26,27.

let

let him be your ſervant: and ſaid he, *How can ye beleeve which receive honour one of another, and ſeek the honour that cometh from God onely*; and here the true honour is no more after the Fleſh but after the Spirit; and here you who are giving and receiving outſide earthly honour, you are in the unbelief, out of the doctrine of *Chriſt*, cringing, and bowing, and honouring, and exalting the Devil, and worſhipping the Beaſt and his Image, which all the world wonders after, and worſhips, *Rev.*13. *Joh.*5.44.

And as for Manners and Breeding, Curteſie and Civility, *Learn to doe as you would have all to doe unto you, and ſpeake every one truth to his neighbour*: *And let no corrupt communication proceed out of your mouth, but ſuch as is good for the uſe of edifying*; *for evill communication corrupts good manners*; *but let your yea be yea, and nay be nay*; *for whatſoever is more is evill*; and breed your Children ſo, and here is good Manners and Breeding, Curteſie and Civility; and who are of the right noble ſeed hath this Manners and this Breeding, but the Nobles and Great ones of the earth want this Manners and this Breeding, and both Prieſt and People of all ſorts, according to the world; and here is the ground of all true Nobility, Gentility, Majeſty, Honour, Breeding, Manners, Curteſie, and Civility, no more after the Fleſh but after the Spirit; for the natural man minds natural things, and the ſpiritual man ſpiritual things, but the natural man receives not the things of God; and this we own and witneſſe, and the time is coming, and now is, that before this ſeed every knee ſhall bow, and every tongue confeſſe, and the Kings and Nobles of the earth ſhall be bound in Chains and Fetters of Iron; and here is alſo the ground of the Nobility, Gentility, Superiority, Honour, Breeding, and Manners of the world, which is after the Fleſh, but not after Spirit, ſprung from proud *Lucifer*, the Luſt that reigns in man, and are nto *yea* and *nay*, but calls it manners to ſay *nay*, and take it, or doe it; and ſo they have the name, but not the nature, and ſo are Baſtards and no Sons, who are not ſprung from the noble gentle ſeed; and to thoſe Honour is not due, neither can we bow unto them; for if we ſhould, we ſhould ſet the Devil in the room of God, and give unto him that *Mat.*7.12. *Ezek.*8.16. *Eph.*4.26. 1 *Cor.*15.33. *Mat.*5.37. *Rom.*8.5. *Phil.*2.9,10, 11. *Pſal.*149.8.

Rev. 13. c. Rev. 14. 9, 10 which is due to God, which when we were blindnes through Ignorance we did, and ſo worſhip the Beaſt & his Image, which all the world worſhips, and wonders after; for they that are proud and lofty, which is the Image of the Devil, for the Devil is the father of Pride, and in gay attire, thoſe the world worſhips and wonders after, and extols and exalts into high places; but ſince the Lord hath opened our eyes, this we cannot doe, but teſtifies againſt it whereſoever we come both in words and actions, and ſo we are deſtructive to the worlds Superiority, Nobility, Gentility, Honour, Breeding, and Manners, which is after the Fleſh, and not after the Spirit, therefore the Devil hates us, in the Nobles, and Great ones of the world, but we give unto *Cæſar* the things that are *Cæſars*, and unto God that which is Gods; but we cannot give unto *Cæſar* that which is Gods, but fear to whom fear, honour to whom honour is due: *He that hath an ear to hear let him hear, and underſtand: For,* ſaith the Lord, *If I be a Maſter, where is my fear? If I be a Father, where is my honour?* Mal. 1. 6.

Rev. 18. 6.

Mat. 22. 21.

And now ſomething concerning the partiality that is among the children of this world in their Breeding and Manners.

Firſt concerning the word *thou* or *thee*, which all thoſe which are their Prieſts and Teachers knows, that *thou* is the proper word, to one particular perſon, and is ſo all along the Scriptures throughout, to any one, without reſpect of perſons; yea to God himſelf; and the word *you* is the proper word to more than one, but not to one; and ſo it is all along the Scriptures throughout: As for example, at all times when the Apoſtles ſpake to *Chriſt*, they uſed the word *thou* or *thee* unto him; and when he ſpoke to more than one of them, he uſed the word *you* or *ye*: but if he ſpoke but to one, he uſed the word *thou*, or *thee*, as in *Math.* 16. 14, 15, 16, 17. verſes: And alſo *Paul* thoued King *Agrippa*, and King *Agrippa* thoued him, as in *Acts* 26. 27, 28 verſes, and ſo all along the Scripture; and ſo it is plain, that now it is an invention of proud *Lucifer* in man to exalt himſelf, as it will plainly appear; for amongſt the Great and Rich ones of the earth, they will either *thou* or *you* one another, if they be equal in degree, as they call it; but if a man of low degree in the earth come to ſpeak to any of them, then

he

he must *you* the Rich man, but the Rich man will *thou* him: Nay, you shall find it so betwixt Priest and People: If a poor Labouring man come before one that you call a Minister, though he be one of his hearers, & one who helps to maintain him according to his ability, yet he must *you* the Priest, and the Priest *thou* him; and here the heathen Lord over one another by their corrupt wills; but this is contrary to the Apostles and Ministers of *Christ*, who made themselves servants to all, and yet those will call themselves the Ministers of *Christ*; and the word *Minister* signifies a servant, and they are Masters, and so they have gotten the Name, but not the Nature, and so are Bastards and no Heires, who are not sprung from the gentle seed, and yet they are hired as servants of men, and yet bears rule by their means as Masters over those that maintain them; so that he that hath an eye to see let him see the deceits of the professed Ministers of *England*.

*Mat.*20.25. *Prov.*22.7. 1 *Cor.*9. 19. *Jer.*5.30,31

And now as concerning the putting off of the hat, which is another invention of proud *Lucifer*, whereby he is honoured and worshipped, and exalted in man; but the Scripture doth not speak of any such fashion used in any Age, but Man hath found out many inventions since the Scripture was recorded; and now it is so, that it is a fashion throughout the Land, whereby one man is exalted above another; for if a poor man come before a rich man, it may be the rich man will move his hat, that is called curtesie and humility; but the poor man must stand with his hat off before him, and that is called honour and manners, and due respect unto him; but if the rich man doe bid him put it on, it is counted a great curtesie, and he gets honour to himself there to be counted a courteous man. But this difference or respect of persons was never ordained by God, but by the Devil, whereby he exalts himself in man; but *James* the Apostle of *Jesus Christ* witnessed against it, as in *Jam.* 2.1,2,3,4,5, and so on; and said, *He that respects persons commits sin; for there is no respect of persons with God*: and therefore saith *James*, *Howle ye rich men*; and here your professed Ministers abides not in the doctrine of Christ, and so hath not God, but the Devil and his Ministers they are whom they exalt. And now you shall see the partiality

*Prov.*18.23. *Prov.* 19. 4. *Acts* 10.3 4. 2 *Joh.*9.

tiality of the names in this your breeding and manners: First, from a poor man to a rich man it is called honour and due reſpect, and manners; from a rich man to a poor man it is called curteſie and humility, but amongſt the Rich and Nobles of the earth it is called courtlike breeding, but of thoſe of lower degree it is called country breeding, and amongſt the lower ſort of the world it is called neighbourhood, and civill reſpect one to another; and ſo the Devil hath covers for all his deceit, and ſo he is honoured and exalted both in Court and Country, but the higheſt in the Court, and therefore they have the higheſt title: *But wo unto them that hides their ſinne, and covers with a covering and not of the ſpirit of the Lord:* But this is the riches of the world, & the Devil that makes ſo many degrees, as between *Dives* & *Lazarus*, & *Hamon* and *Mordechai*, for the Lord hath made all the Nations of the Earth of one mold and one body; but we who are redeemed out of his kingdome he calls us Clowns and Fooles, and ſaith our Religion is built upon ſuch ſmall and frivolous things, and ſtumbles at ſtraws, and leaps over blocks, this ſaith his wiſdome, but it is even death to him to bear theſe ſtraws, eſpecially where he is the higheſt exalted; for it puls down all his honour, and therefore doe Rich men and Great ones of the earth, and Rulers, and Prieſts and Phariſees, perſecute and oppreſſe us, and draw us before judgement ſeats, and would root us out of the Nation, as *Hamon* would have done by *Mordechai* and the ſcattered Jews, becauſe they cannot bear thoſe ſtraws; but I ſay whatſoever it is that comes to be forbidden in the Conſcience, it becomes a weight and a burden, though it be never ſo ſmall a thing in the eye of a Phariſee, ſo let none deſpiſe the day of ſmall things, but ſome will call it ſtubborneſs obſtinacy, pride, and preſumption, but the ſame nature would have called ſo in *Mordechai*, who could not bow to *Hamon* as the reſt did that ſate by; and ſo let every one take heed of ſpeaking evill of that you know not, leſt you call good evill, and evill good; for the woe is pronounced againſt ſuch, but they that were after the Fleſh, alwaies, in all Ages perſecuted them that were after the Spirit; *And ſo it is, not many mighty, nor many noble, nor many wiſe after the fleſh are called, but God hath*

Iſa. 30. 1.
Luk. 16. 19, 20.
Acts 17. 26.
Jam. 2. 6.
Eaſt. 3.
Ezek. 4. 10.
2 *Pet.* 2. 12.
Jude 10.
Iſa. 5. 20.
Gal. 4. 29.

hath chosen the foolish things of this world to confound the wise, and the weak to confound those that are mighty, that no flesh should glory in his presence, 1 Cor. 1. 26, 27, 29.

We are accused that we say we are perfect without sin. I answer: Man was perfect without sin before the Fall, or else he could not have been the Image of God; for God is pure and perfect, and he made man after his own Image, pure and perfect without sin, but when he sinned he defaced his Image, and lost his pure estate, and was drove out of Paradice, and became the Image of the Devil, for sin is the Image of the Devil, and here all sin is in the Fall, and who are in the Fall are in the Devils kingdome, which is impure, and imperfect, and unclean, but God promised the seed of the woman shall bruise the Serpents head, and Christ the seed sayd he was come to preach deliverance to the captive, and to heale the broken hearted, and to seek that which was lost, and to bring againe that which was driven away, and this was his work, to redeem to man that which man had lost. Now consider what man hath lost, and I shall leave this as Querie with all both Priests and People, who deny perfection from sinne here, whether Christ is but a part of Redeemer, or a perfect and full Redeemer, and which is the place betwixt heaven and earth where man shall be made free or cleansed from sin, if not upon the earth, seeing that no unholy, nor unclean thing can enter the kingdome of God? But who can witnesse this, hath passed through death, and that hath none who plead for sin, neither can they witnesse Christ come, but for some simple ones sake I shall speake more clearly of this, for it is a great delusion of the Devil, to keep people in sin, to tell them, they shall never be made free from sin so long as they are upon the earth, and brings this Scripture to maintain it, *He that saith he hath no sin deceiveth himself, and is a lyar*; but he tels them Christ dyed for all, and if they can but lay hold on him by Faith, he will not impute their sins unto them, though they sin daily; for the righteous man sins seven times a day, and all the holy men of God sinned; and so he takes Scripture to maintaine his kingdome, and this he delivers by the mouth of his Ministers, which he sends abroad to deceive the Nations, leading

Gen. 1. 27. *Gen.* 5. 24.

Gen. 3. 15. *Luke* 4. 18. *Mat.* 10. 11.

Rev. 21. 27. 1 *Cor.* 15. 5.

people in blindneſſe, full of ſin and corruption, ever learning, and never comes to the knowledge of the Truth, nor never ſhall doe by them; and here he carries them on an eaſie delightſome way to the Fleſh, but the end is death, and ſo heals them up in their ſin with a feigned formed faith which periſheth; and here they ſettle upon the Lees, and ſet up a reſt in the Devils kingdom, which is ſin; and here many are mearly blinded and hardned, and all tenderneſs of Conſcience is done away: But you ſhall finde that he that ſooths you up in this faith, is the greateſt enemy of your ſoules, and whoſoever witneſſeth *Chriſt* their Redeemer, ſhall witneſſe that he is come to deſtroy the works of the Devil, which is ſin, and to redeem out of the fall, out of ſin, and out of the Devils kingdome, which is ſin, and all ſin is in the Devils kingdome, which is in the fall, but for this end is *Chriſt* manifeſted, to deſtroy the works of the Devil, and to redeem out of the fall, out of the Devils kingdome, into his own kingdom, and no unclean thing can enter therein; but none can witneſſe this Redemption but through the death, and through the Croſſe, which *Paul* rejoyced in, by which he was crucified to the world, and the world to him, and had put off the body of ſin, and was made free from the Law of ſin which once warred againſt his mind, which once he complained of, which Scripture the unlearned, which are ſtrangers from his conditions, who reads them with the carnal eye, now perverts and wreſts to their own deſtruction; and this we witneſſe, who through the Lamb our Savior, doe reign above the World, Death, Hell, and the Devil; but none can witneſſe this, whoſe eye is outward, looking at a Redeemer afarre off, and ſtill live in ſinne; but who cannot witneſſe this Redemption here, muſt never witneſſe it; for, *as the tree falls ſo it lyes*, and ſin is the mark of the Beaſt, and who lives in ſin, hath the mark of the Beaſt, and bears his Image, and it is written that the Beaſt and falſe Prophets, and all that have his Mark, or his Image, muſt be caſt into the Lake that burneth, and muſt drink of the wine of the wrath of the Almighty powred out without mixture.

Job. 8. 13.
Jer. 48. 11.
1 *Joh.* 3. 8.
Rev. 21. 27.
Rom. 6. 6.
1 *Cor.* 4. 15. 55, 56, 57.
Eccleſ. 11. 3.
1 *Joh.* 1. 8.
Rom. 3. 23.

But as for that Scripture that ſaith, *If we ſay we have no ſin, we deceive our ſelves, and the truth is not in us: All have ſinned and fallen from the Lord, and he that hath ſin, and ſaith he*

hath

hath no ſin, deceiveth himſelf and is a lyar; but if he confeſſe and forſake his ſin, God is faithfull and juſt to forgive him his ſin, and to cleanſe him from all unrighteouſneſſe; and this *John* witneſſed, and he that can witneſſe this, is no lyar if he ſay he is cleanſed from all unrighteouſneſs, but witneſs forth the truth and a perfect Redemption; and the ſame *John* ſayd, *He that is born of God ſinnes not, neither can he ſin becauſe his ſeed remaineth in him, and he that ſinnes is of the Devil and never knew God*: By this are the children of God, and the children of the Devil made manifeſt; this *John* witneſſed, he was no lyar, neither did deceive himſelf but ſpoke the truth; and the ſame *John* ſaid, *God is light and in him is no darkneſs at all: If we ſay we have fellowſhip with God, and walk in darkneſs, we lye, and doe not the truth; but if we walk in the light we have fellowſhip one with another, and the blood of Chriſt cleanſeth us from all ſin*: this *John* witneſſed, he was no lyar, neither did deceive himſelf; and this *John* ſayd, *He that hath this hope in him purifieth himſelf even as he is pure, & faith in God purifieth the heart*: Now try your Faith and Hope who plead for ſin, for ſin lodgeth in the heart, & while there is ſin the heart is unclean; now here you may ſee all your faith is vain, and your Hope which doth not purifie the heart; and ſo it is feigned hypocrites faith, and not faith in God, and ſo periſheth; and who can witneſs *Chriſt* dyed for them, have paſſed through death; for none can live with him but thoſe who dye with him; and this is the true Baptiſme to be baptized into his death by one ſpirit into one body; and how can they that are dead to ſin live any longer therein? and who can witneſſe this hath faith in him, which purifieth the heart, and removes mountains, and the pure in heart ſees God; and this the Apoſtles witneſſed, and that he was made free from ſin, and more than Conquerour, though Faith in *Chriſt Jeſus*; he was no lyar, and ſayd that *Chriſt* was come to redeem unto himſelf a pure Church, not having ſpot or wrinkle; and though once they were ſinners like the world, but they were waſhed and cleanſed by the blood of the Lord *Jeſus*, and the ſpirit of our God, and had put off the Old man, and put on the New, which after God is created in righteouſneſs and true holineſs; but this you are ſtrangers from who plead for ſin, and are ſuch

1 *Joh.* 1. 9.

1 *Joh.* 3 *ch.*

1 *Joh.* 1. 5. 6. 7

1 *Joh.* 3. 3.

Acts 15. 9.

1 *Joh.* 3. 14.

Rom. 6. 3. 4. 5

1 *Cor.* 12. 13.

1 *Cor.* 6. 11.

Eph. 4. 22. 23 24.

Col. 3. 9 10.

as call your ſelves a Church and are not, but the ſynagogue of Sathan, in whom the Prince of darkneſſe reigns, which ruleth in the children of diſobedience; and as for that which blinde people calls Scripture, who ſayes, *The righteous man that is, ſins ſeven times a day*, there is no ſuch Scripture, for it is falſe; but though the righteous fall he riſeth again by repentance; and this the holy men of God witneſſed; and though *David* through luſt diſobeyed the Lord, and forgot his God, yet he roſe again by repentance and after witneſſed that he walked in the midſt of his houſe in the pureneſſe of his ſpirit; and though *Peter* ſinned through weakneſſe, yet he roſe againe by repentance, and afterward exhorted the Church to be holy as God is holy; but this you cannot witneſs who plead for ſin, and are not yet come to repentance, but denies *Chriſt* daily, and are convinced, but doth not repent; but they who dwel in the righteouſneſs of *Chriſt* ſin not; for they that are alive in righteouſneſs are dead to ſin; and they that live in ſinne are dead to righteouſneſs; but how can they that are dead to ſin live any longer therein? and this is the Devil which pleads for ſin the enemy of the ſoul; for by ſin did he obtain his kingdome, and ſo his kingdome ſtands in ſin; and your Teachers which tels you, you can never get out of ſin, nor be cleanſed from ſin here, erres, not knowing the Scripture nor the power of God, but denies the end of *Chriſts* coming, and brings another doctrine which they have from their Father the Devil; and ſo are the deceivers which *Paul* ſpeakes of, who creep into Steeple-houſes, & leads ſilly people captive, full of ſin and corruption, ever learning and never come to the knowledge of truth, and ſo are not to be received, but held as accurſed; for they daub you up with untempered mortar, ſeeing vanity, and divining lyes; who ſaith, the Lord ſaith, when he never ſpoke to them; they have healed the hurt of the people ſlightly, and have ſowed pillows under their armholes, crying peace when there is no peace, becauſe they put into their mouthes, and they are not aſhamed, neither doe they bluſh, therefore they ſhall fall amongſt them that fall, in the day that I viſit them ſaith the Lord: And theſe are your Teachers that makes you habitation in your ſin while you are upon the earth, and ſo

Rev. 3.9.
Eph. 2.2.
Pſal. 101.
1 *Pet.* 1. 15, 16.
Rom. 6. 18. *v.* 20.
Mat. 22.29.
2 *Tim.* 3.6.7.
2 *John* 10.
Ezek. 22.28.
Jer. 14.13. 14.
Ezek. 13.18.
Iſa. 9.16.

your

your Leaders cauſe you to erre, but when the day of account comes, wherein the bookes muſt be opened, and every one judged out of the books according to their works, by him who ſits upon the white Throne, and all muſt be caſt into the Lake that burneth but thoſe whoſe names are written in the book of life, and then you will finde thoſe the utter enemies of your ſoules, who perſwades your hearts in ſins, and he that hath no ſin will be in the beſt condition, and here all your feigned, formed faith is unbottomed, and all your Prieſts found lyars, deceivers, and Anti-chriſts, in whom the falſe Prophet rules, which deceives the Nations, who muſt be caſt alſo into the Lake that burneth, and there tormented for ever, and all that uphold him. *Rev.* 19.20.

We are accuſed to deny *Chriſt* come in the fleſh.

We witneſs the ſame *Chriſt* which ever was, now manifeſted in the fleſh, and is appeared in the likeneſs of ſinfull fleſh to condemn ſin in the fleſh, which is the Word, which became fleſh, and dwelt amongſt the Apoſtles, this *Chriſt* we witneſs, no more after the Fleſh but after the Spirit; and before we knew him after the Spirit we had no profit by him, but was in the ſtate of Reprobation, and ſo is all now who profeſs him in words, and know nothing of him but by the Letter without them, and ſuch deny *Chriſt* come in the fleſh who plead for ſin, who live in ſin, and doe not witneſs him come; but thoſe who are crucified with him doe live with him, and he in them; and none are Chriſtians of the flock of Chriſt, but who are baptized into his death by one ſpirit into one body; and he that can witneſs this is crucified to the world, and the world to him; but who talks of *Chriſt* to be their Saviour, and are ſtill alive in the worlds nature, muſt firſt witneſs him a condemner, for his firſt appearance is with ſword, and breakes the peace, and makes the war, and ends the war, and makes the peace, and this peace endures for ever, and ſo he is a Condemner before he is a Saviour, and he is a peace-breaker, before he is a peace-maker; but who are at peace in their ſin, the Serpent is head, and the ſtrong man keeps the houſe, and *Chriſt* they doe not witneſs come in the fleſh, but who endures the war ſhall enjoy this peace, and he that can witneſs *Chriſt* his *Rom.* 8.3. *Joh.* 1.14. 2 *Cor.* 5.16. 1 *Cor.* 2.2. *Rom.* 6.6,7. 1 *Cor.* 12.13 *Gal.* 6.14. *Gal.* 5.24 *Luke* 11.21.

Saviour can witneſs this; but ſilence all fleſh before the Lord, and let him that nameth the name of God depart from iniquity; for he that ſaith he knoweth God, and keepeth not his Commandements is a lyar; *For*, ſaith Chriſt, *why call ye me Lord, and doe not the things which I ſay?* And none can call *Jeſus* Lord but by the Holy Ghoſt, ſo it is plain you know not God who cannot keep his Commands, then how can you believe in him whom you doe not know?

2 *Tim.* 2. 19. 1 *Joh.* 2. 4. *Luk.* 6. 46. 1 *Cor.* 12. 3.

We are accuſed that we judge people.

It is written, *the Saints ſhall judge the world; and for judgement am I come into the world,* ſaith Chriſt, *that thoſe which ſee not might ſee, and that they which ſee might be made blind*; and where *Chriſt* rules in his Saints he judgeth the world, as *Paul* witneſſed, *It is no more I but Chriſt in me, and he is come to reprove the world of ſin, of righteouſneſs, and of judgement, of judgement, becauſe the Prince of the air is judged, who rules in the children of this world*; and they cannot bear the righteous judgement of *Chriſt*, but kicks againſt it, and calls him Devill, and ſo they kick againſt the prick, which will the more torment them; and this is the ſpirit of truth which is come into the world, which the world cannot receive becauſe he teſtifies of it that the deeds thereof are evil, and this is the condemnation of the world, light is come into the world, and men love darkneſs rather than life becauſe their deeds are evill, and every one that doth evill hateth the light, and will not come into the light leſt it ſhould reprove them; yet they will ſay, Chriſt is meek, love, and lowly; it is ſo, but not to ungodlineſs; but he is meek to the meek, and lowly to the lowly, and love to the ſeed of God, and his Saints are meek and lowly, and beares all, both ſcandals, reproaches, perſecutions, and impriſonments, but to the ſeed of the Serpent *Chriſt* is judgement, and wo, and a ſword to that which is for the ſword, and a condemner to the wicked, and our God is a conſuming fire, and terrible to the wicked to conſume the proud and haughty in their imaginations; and here Chriſt is a Lyon, and he is a Lamb, he is a Condemner, and he is a Saviour; he that can receive him let him; the hungry and thirſty he feeds with live food, but the fat he feeds with judgement, and that which would

1 *Cor.* 6. 2. *Joh.* 9. 39. *Gal.* 6. 20. *Joh.* 16. 8. 11. *Joh.* 7. 7. 20. *Acts* 1. 5. *Joh.* 14. 17. *Joh.* 7. 7. *Joh.* 3. 19. 20 *Mat.* 11. 29. *Mat.* 23. 33. *Rev.* 19. 15. *Rev.* 5. 5. *Hoſa.* 5. 14.

would not bear his judgement, muſt never know his peace, but is for judgement, and cryes out as the Devil did, who ſaid he was come to torment them before the time, but the Teachers of the world have deceived the people long, crying peace to them, becauſe they put into their mouthes, and healing them up in their ſin, with a feigned formed faith which works no reformation, ſo ſewing pillows under their armholes; and here the Devil hath reigned in peace, and now *Chriſt* is come with the ſword to break his peace, with plague, and judgement, and now he rages, and ſtands up for his life, in all both Prieſt and People, and now the Beaſt, makes war with the Lamb, but it is hard for him to kick againſt the prick, for he muſt be bound and caſt into the pit, and there be tormented quick, and the falſe Prophet, and all who beares his Image.

Mat. 8.29. *Jer.* 6. 14. *Ezek* 13. 18 *Rev.* 12. *Rev.* 19. 19. 20.

We are accuſed to deny the Church.

1 *Theſ.* 1. 1.

I anſwer, the true Church which is in God we own, and witneſs through death, but the worlds Church we deny; for the true Church is the Body of *Chriſt*, made of tried ſtones, elect and precious, waſhed and cleanſed by his blood and ſpirit, that he might preſent it a glorious Church, not having ſpot or wrinkle; but this is not a houſe of Lime and dead ſtones, nor the people that meets in it; for all manner of unrighteous perſons meets there, which is the ſynagogue of Sathan, and a Cage of unclean Birds, and like people like Prieſt; but who comes to be elected into the Church of *Chriſt* which is ſpiritual, denies the worlds Church which is carnal, and the worlds Teacher who is carnal, ſelling the carnal for carnal money and earth; for *Chriſt* himſelf is the Teacher of his Church, who feeds it with living eternal food freely, and it needs no other Teacher; and this Church we own and witneſſe, but all other Churches we deny; for the Church is but one and the Temple of God we own, which is at new *Jeruſalem*, the City of the living God, but all other Idols-Temples we deny, which is the invention and imaginations of man; and though God commanded *Solomon* to build him a Temple, nevertheleſs God that made the world dwels not in Temples made with hands; and when *Chriſt* the ſubſtance came he propheſied againſt it, & alſo *Stephen* was ſtoned to death when he propheſied againſt it, and this we witneſſe

Iſa. 54.13. *Joh.* 14.26. *Eph.* 4.4. 1 *Cor.* 8.10. *Acts* 7. 47, 48, 49. *Mat.* 24. 2, *Acts* 7.

neſſe whoſe bodies are the Temples of the Holy Ghoſt, who are now ſtoned and perſecuted by ſuch as know not the living
1 *Cor.* 6.19. God, but worſhip Idols becauſe we ſpeak againſt their Idols Temple, which God never commanded to be built, but was ſet up by the imagining Idolizing Papiſts, and upheld by the blind Proteſtant ſo called, and ſo they caſt out the Papiſts, and uphold their Idols, and ſo the inchanters Diviners and Sorcerers of *England*, leads ſilly people in blindneſſe to worſhip Idols telling them they are the houſes and Temples of God, which is a meer deluſion.

We are accuſed to deny the Sabboth.

The Sabboth of the Saints we own, which is not for a day but everlaſting, and who dwels in Chriſt witneſſeth this Sab-
Heb. 14. 10. both, which is the ſubſtance, and the ſhadow without is vaniſhed; for ſaith *Paul* let no man condemn you in reſpect of meats and drinks, or of an holy day, or of New Moons, or of the Saboth dayes, which are but ſhadows of things to come,
Col. 2. 16. and ſo the world hath the ſhadow, and the Saints the ſubſtance, and you who have the ſhadow, perſecute them who have ſubſtance, as the Scribes and Phariſees and high Prieſts did, who had and upheld the Types and figures of Chriſt, and perſecuted them who was the ſubſtance, ſo they that are after the fleſh, perſecuted them that are after the ſpirit, but your Sabboth is a ſhadow of nothing, for the Jews Sabboth in the time of the law, was upon the ſeventh day, which was the laſt day of the week, but yours is the firſt day of the week; for which you have no ſcripture, and they were not to do their own ways, nor their own pleaſure, nor ſpeak their own words upon the Sabboth day, and here you tranſgreſſe in the
Gal. 4.29. figure, and walk in your own wayes, and ſpeak your own
Gen. 2.3. words, and do your own pleaſures, both of that day, and every day.
Iſa. 58.13.

We are accuſed that we juſtifie our ſelves, and condemn all other.

I Anſwer, When we were our ſelves, without the Spirit of God, and had a form and profeſſion of the Saints condition, which we did not poſſeſs, we ſeeked to juſtifie our ſelves in our profeſſion, and earthly wiſdom, and to exhalt our ſelves

and

and be ſomething in the eyes of others; and here we were *Phariſees*, and yet feigned *Publicans*, ſaying we were ſinfull; but thought higher of our ſelves then others, though we were in the ſame nature, and here our juſtification was of our ſelves and not of Chriſt, and here are all you *Phariſees* and feigned *Publicans*, both Prieſts and Profeſſors, who are in your earthly wiſdom, feeding upon the Letter; but as the Light of Chriſt ariſe in us, all our earthly wiſdom wherein we were exhalted, became fooliſhneſs, and ſelf was judged and denyed, and all that which was of ſelf, both wiſdom and righteouſneſs, wherewith we covered over our filthy, luſtful, unclean hearts, and ſo were as painted Sepulchers, and here are all profeſſors at this day, who are feeding upon the Tree of Knowledge, and are from under the Croſs of Chriſt, but all would not hide from the Light of God, but as it aroſe it ſearched through all, and layd open all, and all our covers became rotten, and fell from us, and ſo it will be with all Profeſſors: as the Light of Chriſt doth ariſe, and the Book of conſcience is layd open, for no fleſh muſt glory in his preſence: but now we have nothing but what we have received of the Father through death, and *Chriſt is made over unto us, Wiſdom, Righteouſnes, Sanctification and Redemption*, and though we glory, we glory in the Lord; for we have nothing of our ſelves to glory of, and the Saints thought it no preſumption to call themſelves the Sons of God, and ſayd they were of God, and all the whole world lye in wickedneſs, and here the ſame ſpirit would have accuſed them; yet they were no *Phariſees*, and Chriſt thought it no robbery to be equal with God, yet he was no *Phariſee*, though of the *Phariſees*; he was judged a Blaſphemer, and as he is, ſo are we, ſaith the Saints; yet they were no *Phariſees*, and ſo who are made the Sons of God, it is no ſelf juſtification to witneſs it forth, neither thoſe who are made free from ſin, to witneſs it forth as the Apoſtles did, and to witneſs forth the life and power of truth, and deny them that have gotten the form, notion, or profeſſion, and here Chriſt is the witneſs and the juſtification; for the way is but one, and the truth is but one, and they who dwell in the truth, witneſs one with another, for the Light of God owns its own, whereſoever

1 *Cor.* 1. 20
1 *Cor.* 3. 18
19. 20. 21
Mat. 23. 27
1 *Cor.* 1. 29
30. 31.
1 *Joh.* 3. 7.
and 5. 19.
Rom. 8. 16.
11.
Phil. 2. 6.
John 10. 33
1 *Joh.* 4. 17
John 14. 6.

it is; for God cannot deny himſelf, but they that are not with us, are againſt us, and out of the truth in the ſtate of condemnation; for all who are out of the truth, are under the curſe in the fall, and this truth we witneſs, by the Spirit of the living God, through death, the ſame truth as ever was, and there is that in every conſcience, ſhall bear us witneſs; yea in the Heathen, and condemne them that hate it, *Jer.* 3. 19. 20.

Mat. 12. 13. 1 *John* 5. 12.

We are accuſed to be one with the Ranters.

I Anſwer, it is falſe; for we abhor their principles in our hearts, and deny any liberty to the fleſh, or any light or looſ or vain converſation, which they live in, or any thing which is impure or unclean; for our principles are pure and clean, and is at enmity with any thing that is impure or unclean; for purity and impurity, cannot agree together, and it is our deſires to keep our ſelves unſpotted of the world; for that which is unclean, defiles, and from that we are ſeparated, who are the Sons and Daughters of the living God; but ſome of them have taſted of the love of God, and grace of God, and have had appearances of God: but by harkning to the voice of the Serpent, and giving way to the luſt, have turned with the dog to the vomit, and the grace of God into wantonneſs, caſting his pure Law behind their backs, and walking deſpitefully againſt the ſpirit of grace, and have crucified a freſh, the Lord of Life, and put him to open ſhame; therefore hath the Lord given them up to their own hearts luſts, and vile affections, and their conſciences ſeared as with a hot Iron; for it is writen, *It is impoſſible that thoſe who were once enlightened, and have taſted of the Heavenly Gift, and were made partakers of the Holy Ghoſt, and have taſted of the good word of God, and the Powers of the world to come, if they ſhall fall away, to renew them again to Repentance*; but they have deceived many with their alluring ſpeeches, and have cauſed the truth of God to be evil ſpoken of, by their pernitious lacivious ways: But wo, wo, be to them, for double ſhall be their reward; but God is our witneſs, we deny and abhor all things which is filthy or unclean, and though all the world condemn, it is without: *For there is no condemnation to thoſe who are in Chriſt Je-*

Cal. 5. 17. *Jam.* 1. 27.

2 *Cor.* 6. 17. 18.

2 *Pet.* 2. 22. *Heb.* 6. 6. *Rom.* 1. 26.

Heb. 6. 4. 5.

Mat. 8. 7. *Rom.* 8. 1.

ſus,

ſins, who walke not after the fleſh, but after the ſpirit: and it is my tender deſire towards all tender conſciences that they may take heed of giving any liberty to the fleſh, leaſt they loſe the tenderneſs of conſcience, and harden it by luſt and uncleanneſs, for nothing but purity will the Lord receive; *for he is of purer eye, then to behold iniquity.* *Gal.* 5. 13, 15. 16. *Heb.* 1. 13.

We are accuſed that the ground of our Religion is Popery.

The ground of the Religion made manifeſt to us, is God himſelf, for God is the Fountain of all truth, and truth is Religion, and Religion is truth, and this truth we witneſs, made manifeſt by God the life of truth, and here is the Religion which we witneſs forth; and here is the ground witneſſed forth from the ground: and this Religion is pure, unſpotted and ſprings from the light which is pure, wherein there is no deceit, neither can be; for it diſcovers all deceit, and leads out of it, both within and without; but deceit diſcovers not deceit, for Satan divided againſt himſelf cannot ſtand; but all ſects and opinions ariſeth out of darkneſs, and the end is confuſion: and ſo as darkneſs is oppoſite to light, and death to life; ſo is all ſects and opinions againſt the true Religion, and all will ſide together againſt the truth, though they be oppoſite one to another in judgement. as *Pilate* and *Herod* did againſt Chriſt, and the *Scribes* and *Phariſees*, and High Prieſts and *Saduces*, and the rude multude: ſo it is now, both Papiſt and Proteſtant, as they call them, and all other ſects and opinions, which ariſeth out of the fall; for though they differ in judgement, yet they ſpring from one root, and no difference in life; but the light ſtrikes at the root, which is darkneſs, and lays open the hidden things done in darkneſs, ſo darkneſs cannot endure the light, and this is the condemnation of the world, who love darkneſs rather then light, becauſe their deeds are evil: and this is the cauſe why one Religion is ſpoken againſt, more then any profeſſion beſides; all Drunkards, Swearers, Lyars, Whoremongers, Adulterers, Thieves, Murtherers, proud, covetous, luſtful ones, and all unrighteous perſons, will ſpeak againſt it, and call it deluſion and hereſie, and witchery, and all manner of evil, which the Devil can invent, and thoſe ſtands up for the Prieſts, and perſecutes

Joh. 16. 13. *Jam.* 1. 27. *Mat.* 12. 28. *Acts* 4. 25, 26. 27. *Joh.* 3. 19.

ſecutes the truth as it was in the time of Chriſt, and his Apoſtles times, and this will all *Phariſees* and Profeſſors do, as they ever did; for they can wink at one another, and bear with one another in deceit; but truth cannot at all bear with deceit, becauſe there is perfect enmity, as there was ever in all Ages, and it is no new thing, and here all your Sects and Opinions is ſhut out of the light, and are in darkneſs, and ſo is confuſion, both Popery and all other, but the truth is but one, and who dwels in the truth, dwels in the light, and are the children of the light, and there is no confuſion, but all of one heart and one mind: Epiſtles written in one anothers hearts, and there is that in every conſcience, which ſhall witneſs it, to be the everlaſting truth which ever was, is, and is to be for ever, both in them that beleeve, and in them that periſh; though to the condemnation of them that hate it, and this I witneſs by the infallible ſpirit of the Lord, which cannot lye.

Matth. 26.
Acts 17. 4.
1 *Theſ.* 5. 5.
Acts 4. 32.
2 *Cor.* 5. 2.
Joh. 3. 20.

And now I have diſcharged my conſcience, before all people, in the behalf of the truth of God, not that I would have any to ſpeak well of it; but from the ground of it, for the love and the hatred of them, righteous is all one to me; but for ſome ſimple ones ſake, I have layd open my ſelf, and freely diſcharged my conſcience, and I doubt not that my labour is in vain; but whoſoever owns the truth of God, muſt own it through good report, and evil report, and muſt be content to loſe their good name in the world, as both Chriſt and his ſervants did, and the ſervant muſt not be greater then his Lord.

Gal. 1. 10.
2 *Cor.* 6. 8.
Luke 6. 22.

And now a few words to all you Heads and Rulers, and Magiſtrates, in what degree ſoever, who have the Power in your own hands; who by your Power perſecutes and impriſons the ſervants and meſſengers of Jeſus Chriſt, as deluders and deceivers, witches and vaggabonds, and have no ground for it, but onely by hereſay, and the evil thoughts and immaginations of your own hearts, and becauſe they cannot pleaſe nor ſatisfie your corrupt proud wills, which is your Law by which you perſecute them, not weighing nor ſearching the ground of things: You are they in whome the Beaſt raigns, and

and his Image you bear, which upholds the falſe Phrophet, and tyronizes over the Nations by his corrupt will, and cauſeth them to bow to, and worſhip his Image: and you oppreſs and perſecute thoſe who cannot. You muſt drink of the wine of the wrath of the Almighty, powred out without mixture; for in the bloudy generation, you are found, filling up your meaſure of your fathers wrath, upon whom muſt come all the Righteous blood, ſhed from righteous *Abel*, until now, and this I ſay in the preſence of the living God, by the Spirit of the living God, that all you who have had a hand in perſecuting of them, guilt ſhall follow you in the conſcience, until you come to judgment; and therefore I charge you all, by the Lord, to take heed of medling about Religion, or to lay your Law upon any tender conſcience; but ſee that your Law be according to that in the conſcience, which is pure and perfect, and meddle with ſuch affairs, as you are ſet about, and rather give liberty to Religion then take it away, as you own the grace of God you will, and ſee that you diſgrace your conſciences there, leaſt that while you are perſecuting the truth, you neglect that which you are ſet about; for you will both perſecute them your ſelves, and ſuffer the bruits to ſtone them, and ſtrike and buffet them, which is all contrary to your own Law; neither when they are brought before you, can they have the liberty of the Law, to clear ſuch accuſations as is laid againſt them; but you will hear the Accuſers and not the Accuſed, and this is contrary to the Heatheniſh Law, and you are more unjuſt then the very Heathen, who ſaid, doth our Law judge any one before it hear him: and ſo for ſhame profeſs no more love to Chriſt in this nature, who executes your Law upon his ſervants, upon ſuch a fallible ground which no Judge ought to do, by the Law of God, eſpecially about Religion; but to ſearch out the ground of the matter on both ſides, before he judge, but this he cannot do about Religion, except he have the Spirit of the Lord; therefore take heed of meddling about ſpiritual matters, leſt through ignorance, you call Chriſt *Belzebub*, and perſecute him as a Blaſphemer, and Deceiver, as many of you have done, which is written in the book of conſcience, and there you ſhall read it to your ſorrow.

Rev. 13. *Rev.* 14.9.10 *Mat.* 23.30. 31, *&c.* *Joh.* 7.51.

And all you blind people who persecute, rail, and revile and reproach the truth of God, and have no grownd for it but by here-say, and the evill thoughts and imaginations of your own hearts, one imagining one thing and another thing, as the tumult which gathered together against *Paul*, one crying one thing, and another, another thing, and the most part knew not wherefore they came together, and so it is the same amongst you; but it is good for you to know certainly what you speak against before you speak, lest you speak evill of that you know not, calling good evill and evill good; putting darkness for light, and light for darkness, against whom the wo from the Lord is pronounced, and it is written in the book of Conscience, and there you shall read it with weeping tears, therefore take heed of treasuring up wrath against the day of wrath, and remember you are warned.

Acts 19. 32.

Jude 10.
Isa. 5. 20.
Isa. 4. 15.
Rom. 2. 5.

And now something to all you tender hearted ones, who are convinced by the light of God in your consciences, which tenders you consciences, for whose sakes I have laide open my self freely, and so I desire that you may mind that Light of God, to which I speak, which is my witness, which hath convinced you, that it may be your guide, which will leade you to conversion into the Life to witness with me, against the world, that my labour may not be in vain, and look not out at scandals, false accusations or reports for this is the reward that the righteous ever received of the world; and Christ our Lord and Captain shewed the example; as it is written, *They who wil live godly in Christ Jesus must suffer persecution, and they that depart from iniquitie make themselves a prey, but that which cannot bear those things is not of God*, but turn your ear inward to that measure of light in you, which is without guile, that is gentle, that can bear all, as it did, both in the Prophets and Apostles and all the holy men of God; *This led them through good report, and evil report, through persecution and through death*, and this is the way to life, and who enters must enter this way; and here is the tryall of faith, and the tryall of faith is more precious then gold: so fear not but be willing to give up, and to part with all, though it be never so near and dear, yea though it be thy bosome friend and darling; *for he that*

Heb. 12.

Jam. 5. 10.

1 *Pet.* 1.

loveth

loveth any thing better then me, is not worthy of me, saith the precious pearl, *and he that wil not forsake all and follow me is not worthy of me*; *Moses thought it greater riches to suffer affliction with the people of God, then to enjoy the pleasures of Pharoahs Court for a season*: for the pleasures of this world, and the afflictions of this world endures but a time and passeth away; *For all things visible passeth away, but the joy of the Righteous endures for ever, but if our hopes was onely in this world, we were of all men most miserable*; *but he that endures to the end shall have a crown of glory*, as *Paul* witnessed, so *fear not little flock but be faithful, valiant, and bold, for it is your fathers will to give you the kingdome, and a hundred fold shal you receive*, of what you lose, whether Lands or Livings, Wife or children, or whatsoever it is, the promise is to the faithfull, and your joy and advancement shal be in the destruction of your enemies, when the Lord doth make your enemies your foot-stool, but this is witnessed through the War, and he that endures to the end of the War shal witness this, and this in my measure I witness, and out of tender love from my soul, to your souls do I declare it, and desire that you may all endure to witness with me; for Love is Charity, and the Light leads through all, and so I rest in my habitation, known to all who can Read me in Spirit.

Mat. 10.37. *Heb.* 11. 25. 26.

Rom. 8.10. 1 *Cor.* 4. 17. 1 *Cor.* 15.11. 2 *Vim.* 4.7,8.

Rev. 2.10. *Luk* 12.32. *Rev.* 19.1,2. *Mat.* 24.15

J. P.

Farewell.

Thomas

Thomas
Gilbert of grace